لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Nabuwwat 1351—November 1972

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EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1885 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, received by the Editor nor does it accept responsibility for views expressed by contributors.

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Khilafat in Islam

(By Nafis-ur-Rahman A.G. Soofi)

The word خليفه (*Khalifa*) means successor, vice-gerent, substitute, vice-agent and deputy.

خلفه (*Khalafah*) means he succeeded, came after, followed another, was his replacement. خلف الله لك بخير (*Khalafalla laka bikhair*) i.e. may Allah grant thee good in the place of that which has gone from thee.

The Holy Quran holds that appointment of a Khalifa in the land is an act of Divine determination.

انى جاعل فى الارض خليفة (Quran 2 : 31)

Allah may raise a Khalifa directly by commanding a man of His choice to invite people to His worship in a prescribed manner and to enforce His laws or He may choose to pick up one for the office through the agency of men, directing their hearts to render duties of loyal co-operation to him voluntarily, to fill the gap after the demise of a Prophet or Khalifa. The

upholders of the doctrine that the consensus of the people in the election of a chief possessed a sacramental efficacy and constituted the person so elected the spiritual leader or Imam of the commonwealth assumed distinctive designation اهل السنت و الجماعة the followers of the tradition and the (voice of the universality of the people. (*Amir Ali: A short history of saracens pp. 252-53*).

According to the Promised Messiah (peace and grace be on him) in the true sense of the word only one in whose person are reflected the features of the Prophet is worthy of the office of Imam. "Since eternal survival is not the lot of any man, God the Sublime, therefore, resolved to keep the personalities of the Prophets, as the noblest and nicest bodies in all the world, abiding till the doomsday through proxies. In order to serve this purpose He devised Khilafat so that the world is not denied ever the blessings of prophethood in any age".

(*Shahadat-al-Quran p. 59*)

The Holy Prophet's Position

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Central executive, interpretative, legislative and original juridical authority vests in Islam in the Holy Prophet Muhammad (peace of Allah and His blessings be with him) who delivered to mankind the perfected law book, the Holy Quran, as the abiding regulator of the private and public lives of the followers of the faith, indeed of all mankind. His patrimony and his mantle passed on to his successors after his demise the way he had foretold and the way preceding Divine dispensations were favoured.

Followers of Islam have been commended in the Holy Quran as a model people

و كذالك جعلنكم امته وسطا لتكونوا شهداء على الناس

(Quran 2 : 144) raised for the uplift of mankind و اخرجت للناس for the alleviation of misery and dissipation of despondence and ignorance and to glorify God and render obedience to the Holy Prophet and to people placed in authority

يا ايها الذين آمنوا اطيعوا الله و الرسول و اولامر منكم

(Quran 4 : 63)

and to hold fast

و اعتصموا بحبل الله جميعاً ولا تفرقوا

(Quran 4 : 104)

to the Holy Quran and the example of the Holy Prophet

و لكم فى رسول الله اسوة حسنه

and be considerate and compassionate to one another (رحماء بينهم)
and stand welded together like a wall of molten lead :

ان الله يحب الذين يقاتلون فى سبيله صفاً كانهم بنيان مرصوص

(Quran 61 : 5)

and to value the unity in their ranks as one of the great gifts of God which but for His grace would never have been within their reach

و اذكروا نعمت الله عليكم اذ كنتم اعداء فالف بين قلوبكم فاصبحتم بنعمته اخواناً (Quran 4 : 104)

and to close their ranks, as, otherwise, they would lose all prestige and respect and run the risk of courting suffering and humiliation and dismemberment

و اطيعوا الله و رسوله و لا تنازعوا فتفشلوا و تذهب ريحكم

و اصبروا ان الله مع الصبرين (Quran 8 : 47)

Apart from a guiding book and a guiding prophet Muslims have been given a center

و اذ جعلنا البيت مثابة للناس (Quran 2 : 126)

and a direction

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و حيث ما كنتم قولوا وجوهكم شطره (Quran 2 : 145)

and a calling

تراهم ركعاً سجداً يبتغون فضلا من الله و رضوانا

and an objective

لیقیموا الصلوۃ

Since obedience to the Divine Creator is the essence of Islam followers of the faith have been promised Divine guidance in their choice, through mutual consultation, of leaders who have to fulfil certain conditions and once given the allegiance that is their due, they shall exercise all the authority and command obedience as the privilege of the elect of God, as His vice-gerents and appointees.

Since Islam is the approved final religion,

و رضیتلکم الاسلام دینا

Allah decided to perpetuate it through the machinery of Khilafat, a system of succession after the demise of the Holy Prophet Muhammad (peace and blessings of Allah be with him). The Holy Prophet observed in corroboration that every prophet was succeeded by a deputy, Khilafat after the prophetic term being a time-honoured institution.

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Khilafat in Mosaic Dispensation

Moses was succeeded by Joshua bin Nun as is clear from historical and Biblical references. We read in the Book of Joshua :

1. Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead ; now therefore arise, go over this Jordan, thou and all this people unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4. From the wilderness and this Lebanon even unto the great river, the river Euphrates all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5. There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, so I will be

with thee : I will not fail thee, nor forsake thee.

6. Be strong and of good courage : for unto this people shalt thou divide for an inheritance the land, which I swa:e unto their fathers to give them.

7. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper withersoever thou goest.

8. This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee ? Be strong and of good courage, be not afraid, neither be thou dismayed : for the LORD thy God is with thee whithersoever thou goest."

(Book of Joshua Ch : 1-9)

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Jesus appoints his successor

The Christian church has been headed by a prelate since the departure of Jesus from his people of the Holy land. In fact he nominated his successor while he was still living among them as we read in the New Testament :—

15. So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these ? He saith unto him, yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, lovest thou me ? And he said unto him, Lord thou knowest all things ; thou knowest that I love thee

Jesus said unto him, Feed my sheep. (Matthew)

Righteous Khilafat

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The Holy Prophet Muhammad (peace of Allah and His blessings be with him) is reported to have observed that the righteous Khilafat that would resume the thread after his departure would last 30 years (الخلافة ثلاثون سنه). He is reported to have directed his followers to be steadfast in their loyalty to his way and the way of his righteous Khalifas, "gripping it with the teeth".

On another occasion he elaborated his prophecy regarding Khilafat in Islam after his demise so be followed by a period of tyranny and despotism and subsequent re-emergence of the institution, in the following graphic terms :

تكون النبوة فيكم ماشاءالله ان تكون ثم يرفعها الله تعالى ثم تكون
خلافة على منهاج النبوة ماشاء الله ان تكون ثم يرفعها الله تعالى ثم
تكون ملكاً عاضاً فتكون ماشاء الله ان تكون ثم يرفعها الله تعالى ثم
تكون ملكاً جبريه فتكون ماشاء الله ان تكون ثم يرفعها الله تعالى
ثم تكون خلافته على منهاج النبوة . (بخارى و مسلم)

"Prophetic period shall last among you as long as Allah wishes it to abide. Allah the Sublime will lift it then. There will then be Khilafat patterned to the way of Prophetic period as long as Allah wishes that it should last. Then Allah the Supreme will lift it : then there will start tyrannical monarchy. It shall so abide as long as Allah determines that it should : then Allah the Overlord will lift it. Then there will come up monarchical despotism staying as long as Allah wills it. Allah the Magnificant will next terminate it. Then will emerge Khilafat patterned to the Prophetic tradition".

When after the death of the Holy Prophet (peace and blessings of Allah be on him) Abu Bakr was elected as his Khalifa (successor) by open and free vote of the (refugee) and (helper) companions of the Holy Prophet, the election proved of immense importance as a piece of the highest wisdom and

evidence of the spiritual enlightenment of the Muslims who had shared the hardships of exile and battle, hunger and bereavement with their leader, the Holy Founder of Islam.

In the words of Amir-ul-momineen Ali :

"The Holy Prophet (peace be on him and blessings of Allah) was neither suddenly slain nor did he die suddenly. On the contrary he was sick for quite a few days and that during this period of ailment the Muezzin waited on him every day to consult his pleasure and he would direct him to tell Abu Bakr to lead the prayer.

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"When the Holy Prophet (blessings of Allah and His peace be with him) passed away, we thought over our position and chose the man the Holy Prophet (peace and blessings of Allah be with him) had selected for us, for, prayer is the core of the faith and the Holy Prophet (blessings and peace of Allah be on him) was the leader of the faith and its founder. We, therefore, offered our allegiance to Abu Bakr and he was really worthy of it and none of us differed with him during his ministry". (Suyuti : Tarikh-ul-Khulafa).

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Holy Quran on Khilafat

The Holy Quran guarantees to continue the blessings of Islam gained by the community through its association with the Holy Prophet Muhammad, in subordinate obedience to him, by means of the institution of Khilafat, in the following verses :

وعد الله الذين آمنوا منكم و عملوا الصلحت ليستخلفنهم فى الارض
كما استخلف الذين من قبلهم و ليمكنن لهم دينهم الذى ارتضى لهم
و ليبدلنهم من بعد خوفهم آمناً يعبدوننى لا يشركون بى شيئاً و من
كفر بعد ذلك فاولئك هم الفسقون .

و اقيموا الصلوة و اتوا الزكوة و اطيعوا الرسول لعلكم ترحمون .
لا تحسبن الذين كفروا معجزين فى الارض و ماوهم النار و لبئس
المصير .

(Quran 24 : 56-58)

"Allah has made the promise to those believers from among you who keep practising appropriate virtuous deeds that He shall appoint them vice-gerents (Khalifas) in the land as He did make vicegerents people before them and shall establish firmly the religion He has been pleased to appoint for them and shall after their fear create for them conditions of security in exchange.

They shall serve Me without associating aught with Me in partnership and whoso is ungrateful after this then all such are rebels.
And observe the prayer together
And pay the purification tax
and follow the Prophet, so that you may be treated compassionately.

Do not entertain the idea that those who have disbelieved shall have power of frustration in the land : the fire shall then be their lodgement and an evil resort it is." (Al-Quran 24 : 56-58)

Promised Messiah' views

In his celebrated work the *Sirrul Khilafa*, the Promised Messiah, in his comments on the above-quoted succession verse, says :

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"This is the happy tidings that our Lord has given the believers and has indicated the marks of the inheritors (Khalifas). Whoso then follows Allah to seek His pleasure and does not tread the path of shame and does not resort to duplicity, to confound verity, it is incumbent on him to entertain this argument and set aside excuse and preposterous theories and take to the ways of the upright.

And its elaboration will bring home to you its cogency. Therefore o ye wise and sagacious, Allah has verily promised the believing men and believing women in these verses that He shall appoint some from among them as successors (Khalifas) and shall change for them the spell of insecurity to a state of tranquillity and we do not find anyone more fully answering

this description than the Khilafat (vicegerence) of the (ABU BAKR) Siddiq. For the hour of his Khilafat was the hour of fear and calamities as is evident to the scholars. Verily when the Prophet of Allah (His peace and blessings be on him) passed away then adversities descended on Islam and the Muslims and many of the hypocrites turned apostate and the tongues of the renegades lashed out and a band of impostors laid claim to the office of prophethood and many bedouins joined them, so much so that there gathered around Musailma, the liar, some one hundred thousand ignorant hoodlums and mischief exploded and difficulties mounted and miseries loomed up far and near and the believers were violently shaken and every one of the masses was sorely tried and fearsome conditions burst open, stunning the senses and the believers were in a desparate position at that moment. There was an ember that flammed up in their hearts and they were slaughtered with the knife and they at times wept mourning the departure of the finest member of humanity and also on account of the consuming fires of disruption that came to the fore and there were no signs of peace left and the trouble-makers became dominent like a plantation atop a mound of night-soil and the believers were overwhelmed with fear and consternation and hearts were terror-stricken and were in the grip of dismay. It was at this time that Abu Bakr (Allah be pleased with him) was made the ruler of the time and Khalifa (successor) of the Seal of Prophets and he was overpowered with grief and sorrow on account of the circumstances he faced and because of the signs he saw among the hypocrites and the renegade infidels and wept like the overflowing stream of springtide and the tears he shed flowed like frills and he begged of Allah blessings for Muslims and Islam.

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And Ayesha (Allah be pleased with her) is reported to have said that when her father became the Khalifa and Allah assigned to him the rule he confronted troubles that started exploding from all directions and emergence of impostors and convulsions

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of the rebellion of hypocrites and drop-outs and such calamities befell him that had such afflictions visited the mountains they would have collapsed, quaked and been shattered but he was granted the continence of Prophets until the help of Allah arrived and the impostors were quashed and the apostates were vanquished and mischief was dissipated and calamities vanished and the matter was settled beautifully and the authority of Khilafat was established and Allah delivered the faithful after their fear and secured for them their religion and granted firmness to truth for a period and blackened the faces of the mischief-mongers and made good His promise and supported His righteous servant and destroyed the rebels and ring-leaders and infused fear in the hearts of infidels and they were then defeated and repented and were contrite and such was the promise of Allah, the Supreme, and verily He is the most righteous of all the truthful. Deliberate, therefore, well how the promise of Khilafat was honored with all its implications and pray to Allah to open up your mind to this verification and ponder well how the plight of Muslims was at the time of his Khilafat. Islam was then because of calamities like a conflagration. Then Allah repelled this attack against Islam and drew it out from a deep well and the impostors were annihilated, suffering great pains and the renegades perished like cattle and Allah granted the faithful security against fear in which they were gripped like the dead. And the believers were delighted after deliverance from calamity and offered greetings to the Siddiq with fulsome praises in estacy and prayed for him to the Lord of lords and were eager in honoring him and in doing the duties of respectfulness and all their activities reflected the love that they bore him and they followed him in all their affairs and were grateful to him and had cleansed their hearts and had watered their fields and had made tremendous progress in friendliness and they obeyed him with diligence, regarding him as blessed and divinely supported as were the prophets and all this was due to the sincerity of the Siddiq and his profound faith and by Allah he

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was the second Adam of Islam and the first reflector of the lights of the topmost of mankind and though he was not a prophet, yet he had the qualities of a prophet and because of his righteousness the orchard of Islam regained its full resplendence and splendour and coolness after it had encountered the pangs of arrows and its flowers blossomed forth and its branches were cleansed of all dust and relieved of darkness. It was before this like the carrion that had been mourned or like an isolated field that had been stricken by drought and like the wounded who had been smitten with affliction and like the slaughtered one who was in the throes of agony and suffering many painful shapes of distress like the flaming fire of noon. Then Allah relieved him of all these catastrophic threats and saved him from all afflictions and supported him with marvellous backing so much that he became the leader of kings and ruled the subject nation after humbling their pride and made dust his bedding and tbe tongues of the hypocrites were silenced and the countenance of the believers lighted up and every soul praised his Lord and rendered thanks to the Siddiq and repaired to him offering his fealty, except the transgressor and the lawbreaker and all this was due reward of the man Allah had chosen and preferred. He was pleased with him and protected him. Verily Allah does not nullify the reward of the virtuous.

In short, all these signs point to the Khilafat of Siddiq and they apply to none else. You should therefore examine it with an investigative approach and fear Allah and join not the prejudiced. Reflect again, for, these signs presage intelligence about the future so that the faith of believers is invigorated at the time of their fulfillment, so that they may honor the promises of the Lord of Honor, for, Allah has alerted here about the time tribulations will come to surface and afflictions will hit Islam, after the demise of the noblest of mankind and holds forth the promise to appoint as Khalifa some believers from among the faithful aud grant them security after their period

of fear and establish firm His shaky religion and destroy the sabateores.

Consultation the bedrock

Muslims have been described in the Holy Quran as a a people who decide and determine their national affairs through consultation (Quran 42 : 39)

و امرهم شوری بینهم

the installation of the chief being a matter of utmost national importance. In exercise of their vote they are required to see that they are handing over the trust to competent and qualified people (Quran (4 : 59)

ان الله یأمرکم ان تودوا الامنت الی اهلها

Amirul Momineen Omar observed that if any one offered allegiance to any body without the concensus of Muslims both he and the other fellow become liable to death penalty (Bukhari) and declared the pact between the two as void (Fathal-bari).

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Ali's Stand

Amirul Momineen Ali claimed that "people who made pact of allegiance to Abu Bakr and Omar and Osman made pact with me on identical terms. Now none of those who are present has an option, nor, anyone of those who are absent, an excuse to reject. Mutual consultation is a right of the Refugees and Helpers. If therefore they agree on one man choosing him as Imam (leader) it is considered acceptable". *(Nahjalbalagha)*

Khalifa is God's appointee

According to the Holy Scriptures God Himself instals His Khalifa انی جاعل فی الارض خلیفه (Quran 2 : 30).

The Holy Prophet told to Osman "Allah will grant thee a cloak and the hypocrites will plan to take if off. Do not take it off at their behest." (Tirmidhi Vol II) When pressed to abdicate Amirul-Mominin Osman told the rebels :—

"I will never take off this robe that Allah the Lord of Glory and Majesty clothed me with" *(Tabri Vol. V)*

Ummul Mominin Hafsa is reported to have said that the Holy Prophet (peace of Allah and His blessings be with him) told her "Truly Abu Bakr shall be my Khalifa after me and after him your father". She then asked him what the source of his prediction was and he answered "The All-knowing and the Omniscient has informed me." *(Tafsir Qummi)*.

The Promised Messiah says :

"Why the Holy Prophet (peace and blessings of Allah be on him) did not nominate a Khalifa to succeed him. The secret underlying it was that he knew well that Allah the Sublime would Himself instal a Khalifa, for, it is God's own domain and there is never any flaw in the choice of God".

(Al-Hakm April 16, 1908)

Amirul Momineen Omar's Call

"One who seeks financial aid should come to me, for, Allah has made me the treasurer and the disburser." (Life of Omar bin Khattab). The raisen detre of administrative authority and life blood of commonwealth is zakat, the prescribed purification tax. خذ من اموالهم صدقه (The Quran 13 : 2)

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Cardinal Importance of Zakat

When some tribes refused to pay the zakat tax after the death of the Holy Prophet Amirul Mominin Abu Bakr declared :

"I will surely fight against one who discriminates between prayer and zakat tax, for, tax is the due of the public treasury. By Allah, if they hesitate in handing over one camel-string they used to give to the Holy Prophet (peace and blessing of Allah be on him), I will go to war against them on account of the default".

Leadership of the Qureish

The observation made by Amir-ulMominin Abu Bakr "The

leaders will be from among the Qureish" reflected the prevailing position and prestige of the Qureish in Arabia. It was not a standing directive.

"In the matter of Islam the Arabs linked their own attitude to the conquest of Mecca. They would say 'leave him (the Prophet) and his tribe alone, for, if he won out he will certainly be a true Prophet.'

When Mecca fell every tribe scrambled for joining its ranks."
(*Fukhari*)

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"Arabs waited in the matter of their choice in respect of Islam for the outcome of the confrontation between the Qureish and the Prophet of Allah (peace of Allah and His blessings be with him). The Qureish were the chiefs and captains of the people and keepers of the Sacred House and the true descendents of Ishmael son of Abraham (peace be on them) and leaders of the Arabs. When the Qureish submitted to him, the whole of Arabia joined the religion of Allah". (Ibne Hisham : Seerat).

The personal stature of the Khalifa

و يشترط ان يكون من اهل الولاية المطلقة الكامله بان يكون مسلماً ذكرا عاقلا بالغا سائسا لقوه رائد و روية و معونته باسه و شوكة بعمله و عدالته و كفاية و شجاعة على تنفيذ الاحكام و حفظ حدود الاسلام من الظالم عند حدوث المظالم (فتح البارى)

It is imperative that the Khalifa should enjoy absolute and complete authority and should be a believer, free, male, wise and mature, gifted with ability to solve politcal problems with the vigor of his judgement and insight and should be able to get public co-operation and by means of his knowledge, justice, ability and courage execute his decisions and defend the premises of Islam and render justice to the oppressed against the tyranny of the oppressor. (*Fathalbari*)

Solidarity

Muslims have been placed under a chief so that they remain a solid mass of united people with a united purpose. Says the Holy Prophet, "keep your lines straight otherwise Allah will create antagonism among you." (*Muslim*)

"A Muslim is like a wall unto another Muslim each part of it being compact with the other" is another version of the Quranic description of Muslim community as بنیان مرصوص (wall of molten lead).

Ali sets example

Abu Sufiyan called on Ali and said "the weakest house among the Qureish has become your ruler. By Allah if I choose I can muster riders and footmen against Bani Fuzai (Abu Bakr)"

When Ali heard this he said "You deceived Islam and Muslims on various occasions but could do no damage. We do not need your riders and footmen. Had we found Abu Bakr unworthy of office we would not have spared him". (Sharah Nahjalbalagha)

Allegiance, a must

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According to the Holy Prophet "One who recalcitrates against the pact of allegiance will meet the Day of judgement without any excuse or defence. One who died, while he had not entered the pact of obedience, he died the death of ignorance. (*Muslim*).

One who overthrew allegiance and parted company with the community and died, he died the death of ignorance, (*Muslim*)

In terms of the command of Allah the Sublime "obey Allah and obey the Prophet and those in authority among you" and many traditions, obedience to the Imam (Khalifa) and to his call is an established fact. (Millal Val-nihal by Ibn Hazm)

Amirul Mominin Osman stressing the importance of obedience to the Khalifa observed :

"Next Allah made Abu Bakr Khalifa and by Allah I never disobeyed him and never deceived him."

The Holy Prophet (peace of Allah and His blessings be with him) has laid down...

"One who obeyed me obeyed Allah and one who obeyed the amir (chief) he obeyed me and one who disobeyed the chief disobeyed me". (Bukhari) On another occasion he observed. "Hear and obey even if an Abyssinian with a head as small as a raisin were made your chief." (Bukhari and Muslim)

A companion on the Pact

"We entered into the pact of allegiance to the Prophet of Allah (peace and blessings of Allah be on him) on the understanding that we shall hear and obey whether we like it or not, in ease and in straits, even if someone is preferred to us, and that we shall refer matters always to those in authority except when we see open heresy about which we have a clear case". (Bukhari)

Again the Holy Prophet (peace and blessing of Allah be on him) stressed the importance of obedience in the following words :

"One who feels something repugnant in his chief he should endure with patience, for, whoso departed from the community half a step and died in that state, he died the death of ignorance (Bukhari)

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Warning against discord

"Guard against discord, for, one who drifts away from the mass falls a prey to Satan as the stray sheep falls a prey to the wolf," observed the Holy Prophet.

Division, an offence

"If one comes to you and calls on you to unite against a man so that your unity should be disrupted or promotes division in your ranks, put him to death." (*Muslim*)

Five assignments

The Holy Prophet (peace of Allah and His blessings be on him) commanded :

"I enjoin on you five assignments as Allah has commanded

me, remaining attached to the community, hearing and obeying, migration and fighting for the cause of Allah, for, one who dis-associated himself from the community, he repudiated his allegiance to Islam, except if he retraced his steps" (*Bukhari & Muslim*)

Stressing the importance of obedience to the Khalifa, Saiyidna Ali said in the course of a sermon :

"I associated with him (Abu Bakr) in sincere devotion and obeyed him in what Allah has made obligatory, striving hard at it". (*Minar-al-Huda p. 327*)

Abiding by the Community

On being told that "Abu Bakr was in session for receiving pacts of allegiance Ali at once rushed forth from his house dressed only in his cloak. He was not even wearing under-pants nor the cape then. He was in a hurry lest he should be late. When he had made the commitment he sat down by Abu Bakr and then sent for his garments from home. When they were delivered to him he put them on and rejoined the company of Abu Bakr. (Tabri)

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Blessings of Khilafat

On his elevation to the office Saiyidna Abu Bakr observed : "Allah has appointed a Khalifa over you to consolidate through him your affections and to strengthen thereby your word."

Desire for office deprecated

The Holy Prophet (peace of Allah and His blessings be on him) did not like people to hanker after office. "Beware, we shall never appoint as officer anyone who seeks office nor one who ie greedy for it." (*Kanzulummal vol. VII*)

Amir-ul-Mominin Abu Bakr said :

"By Allah I never desired leadership on any day or night and was not ambitious for it and never begged it of Allah, in private or in public. But I was afraid of disruption. I find no pleasure in leadership. A heavy load of responsibility has been placed on me, I have neither the strength to carry nor any escape, except that Allah grant me power". (*Tarihhul Khulafa*)

How Khilafat is established

The choice of a Khalifa is made according to Shah Waliullah through the allegiance of the learned (ulema) and the army chiefs, and other notables, and men having decisive voice from among the well-wishers of the Muslim community, Khilafat is established, as was the Khilafat of Abu Bakr ; the alternative is mutual consultation as the corner-stone, the way the Khilafat of Osman and that of Ali was established. The last alternative is the domination over the people by a person otherwise fully qualified, as were all the khalifas after the Prophetic term.

(Sayyed Waliullah Shah Dehlvi : Hujjatulla hil-baligha)

Ibne Khaldun expressing his agreement with the thesis that the community should collectively decide on the choice of one leader feels that the obligation is not of such collective nature as requiring all members of the nation to express their opinion and that its observance by the leading lights satisfies the principle and validates their choice as a unanimous decision taken by the entire community as binding on it. (Muqqadma Ibne Khaldun 161) This view finds endorsement in Sharah-al-Maqasid of Allama Saadudin Taftazani and in the Al-Minhaj of Imam Nawawi.

Imam Abul Hasan Mavardi is expressly of the view that leading members of the nation are eligible to nominate a Khalifa as happened in the case of the Khilafat of Amirul Mominin Abu Bakr and Amirul Mominin Osman.

KHILAFAT LIBRARY (Al-ahkam al Sultania)

Consultation and consensus

Consultation is an element of cardinal importance in the organization headed by the Khalifa who is, however, not bound to accept the majorty vote, a very wise consideration calculated to guard the democratic institution against the possibility of planned tyranny of party politics which tend to sacrifice integrity and competence in the name of popular will, generally moulded

by clever and unscrupulous opinion-makers.

It has basically the advantage of infusing in the participants a sense of shared responsibilty and adds a fillip to independent and impartial study of situations and requirements, besides serving as a good training course for potential leaders and public-spirited entrepreneurs.

Differences and end of Khilafat

The Holy Prophet (peace and blessings of Allah be on him) warning his followers against differences and discord observed :

"One who survived me will witness many differences. In such circumstances you would do well to keep to my way and the way of my guided righteous Khalifas. Hold fast to it then, gripping it with the teeth." (*Musnad Ahmad bin Hanbal*)

According to Mishkat (Kitabal-Fitan) Khilafat shall last thirty years (الخلافة ثلاثون سنه) predicted the Holy Prophet (peace of Allah and His blessings be on him). Khilafat ended with the death of Amir-al Mominin Ali and as foretold by the Holy Prophet monarchy took its place. Amir Muaviya confirmed it in his own words :

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"By Allah, when I assumed authority over you I knew then that you were not pleased with my leadership and had no liking for it at all and I am well aware of what is in your minds on account of this, but I overwhelmed you with this sword of mine completely. Therefore if you find I am not rendering to you the whole of your due, then be content with whatever of it you receive from me". (Ibne Kathir)

Khilafat through Ahmadiyya Movement

The Promised Messiah on Khilafat after his departure from the world observed :

"Since God the Lord of honor and glory, has, through repeated revelation, informed me that the time of my demise is near at hand and His revelation has been repeated with such frequency that it shook the very foundations of my existence

and has made this life insipid to me, I, therefore, thought it desireable to pen down a few instructions for my comrades and all those who want to derive benefit from my observations...

"It has been the way of God the Sublime ever since He created the world, that He helps His Apostles and Prophets and grants them dominance as He has said :

KHILAFAT LIBRARY اغلبن انا و رسلی

"Allah has set it down "I and My Apostles shall prevail". The meaning of dominence is that the object and aim of the Prophets is that the argument of God should prevail in the earth and that no one should be in a position to interdict it. Thus by means of powerful signs Allah manifests their truth and sows at their hands the seed of the righteousness which they plan to diffuse in the world. But He does not fully implement it through them, causing them to die in conditions and at a time which manifestly carry the dread possibility of failure, giving their opponents a chance to heap ridicule and fun and taunts and censure on them. When they have had their laugh and fun, He shows the other hand of His power creating a set of circumstances which work for the full attainment of those aims which earlier had been only partially achieved. In short, He manifests two kinds of power. Firstly, He shows the hand of His power through the Prophets; secondaly, at a time following the death of the Apostle when difficulties spring up, the enemies gain force, beginning to feel that the mission had failed, that the community shall be destroyed and even members of the movement fall into doubt and begin to despair, as if their backs had been broken and many unfortunates among them turn on their heels, God the Sublime once again manifests His overwhelming might and supports the tottering community. Whoso then perseveres to the end witnesses the miracle of God the Supreme, as it happened at the time of Hazrat Abu Bakr Siddiq when the death of the Holy Prophet (peace and blessings of Allah be on him) was con-

sidered to be untimely and many nomads turned apostates and the followers of the Prophet were un-nerved by deep grief. Then Allah made Abu Bakr stand up firmly, thus giving a glimpse of His power a second time and saved Islam from extinction and fulfilled the promise He had given in the following words :

"We shall change the state of fear into a state of security for them."

So, therefore, my dear people, when this has been the time-honoured way of Allah that He shows two powers to demolish two false joys of the opponents, it is impossible that He should now alter His ancient practice. You should not therefore grieve over what I have told you, nor should your hearts feel depressed. You must see the Second Power as well and its advent would be better for you, for, it would be everlasting, since its chain will not break until the Day of resurrection. and that Second Power cannot come except after I am gone."
(Al-Wasiyat pp 6-7)

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The Khilafat Re-emerges

On the death of the Promised Messiah and Mahdi (peace and grace be on him) the Ahmadiyya Community with one accord chose Amirul-Mominin Maulvi Nooruddin as Khalifa-tul-Masih I. The announcement made on the memorable occasion ran thus :

"Now then in terms of the command of the Hazrat Promised Messiah (peace be on him) as laid down in the Al-Wasiyyat, we Ahmadies who have appended their signatures hereunder are satisfied with truthfulness of heart that all the Ahmadies, the present members and new entrants should affirm allegiance in the name of Ahmad at the hands of the foremost immigrant Hazrat Haji Maulvi Hakim Nooruddin who is the most learned and the most pious among us all and the sincerest and oldest friend of the Hazrat Imam and whose person the Hazrat Imam (peace be on him) has declared "Excellant Model" as is evident in his lines :

'How pleasent would it be if every one of the *Ummat*

(Muslim people) were Nooruddin. Aye, it would have been so had each one been filled with the light of faith'.

"And the command of the Hazrat Maulvi Sahib should be for us for the future like that of the Hazrat Promised Messiah and the Promised Mahdi (peace and blessings be on him)".

(1) Shaikh Rahmatullah (2) Mirza Mahmud Ahmad (3) Mufti Muhammad Sadiq (4) Sayyad Muhammad Ahsan Amrohi (5) Sayyad Dr. Muhammad Hasain (6) Maulvi Muhammad Ali (7) Khwaja Kamaluddin (8) Dr. Mirza Yaqub Beg (9) Dr. Khalifa Rashiduddin (10) Mirza Khuda Bakhsh.

Khwaja Kamaluddin, Secretary of the Sadr Anjuman Ahmadiyya Qadian, addressed the following circular letter to all the members of the Movement :

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"Before offering the obsequies of the Hazur (peace and grace be on him) in Qadian, in terms of his will as mentioned in Al-Wasiyyat, after consultation with the trustees of the Sadr Anjuman Ahmadiyya present in Qadian and with relations of the Hazrat Promised Messiah and a go-ahead by the Hazrat Umul-mominin, the mother of the faithful, all the community present in Qadian numbering 1200 at the time, accepted the highly praiseworthy Hazrat Haji of the two Sacred Houses, Hakim Noorudin (may God protect him) as his successor and Khalifa and entered into pact of allegiance to him. The following trustees were present : (1) Maulana Hazrat Sayyad Muhammad Ahsan (2) Sahibzada Mirza Bashiruddin Mahmud Ahmad (3) Nawab Muhammad Ali Khan (4) Shaikh Rahmatullah (5) Maulvi Muhammad Ali (6) Dr. Mirza Yaqub Beg (7) Dr. Sayyad Muhammad Hussain (8) Dr. Khalifa Rashiduddin and (9) this humble servant".

"This letter is being addressed to all the members of the Movement. After reading it they should forthwith submit in person or send in writing their commitment to the Hazrat Hakim-ul-Ummat Khalifatul Messiah-val-Mahdi",

Khalifa-tul-Masih's first address

Hazrat Maulvi Nooruddin, on the eve of his election, as Khalifa-tul-Masih observed :

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"I praise Allah, He is our God from eternity to eternity. Every Prophet (Nabi) who comes to the world has a mission to carry out. When he completes it, God calls him back. It is said about Moses that he died while he was on his way to Syrian territory. The Holy Prophet (blessings and peace of Allah be on him) said that he had been given the keys of Caesar and xerxes but he did not see those keys and departed. Such things carry hidden Divine secrets. Here too people would wonder that many prophecies had been made but have not been fulfilled yet. I am of the view that it is Allah's way to work out things gradually and when He addresses a person, He sometimes means by him his like. Cast a glance at my past life. I have never aspired to be a leader. I have spent many days worrying about our future after the departure of the Hazrat. I, therefore, tried hard in elevating the standard of education of Mahmud to that level. There are three relatives of the Hazrat present here. It is important for men and children and womenfolk to keep unity and for the sake of this unity you may make the commitment of allegiance with any of these three. I am with you. I am weak and sickly and have not a suitable temperament. This stupendous task isn't easy. I therefore swear to Allah that if you select any one of these three dignitaries, I am prepared to join in the oath of commitemnt with all of you. If, however, you must enter into the pact of allegiance to me then listen, *bait* means selling oneself. The *bait* pact is, therefore, a hard job. One has to give up his freedom and his high-flying tendencies. It is, therefore, that Allah has called His creatures "slaves". I want that before the burial your word should become one. After the Holy Prophet (peace of Allah and His blessing be on him) during the days of Abu Bakr, his companions had to work out worthy efforts. The first important task they undertook was

the collection of the Quran, In the present circumstances its collection is paying special attention to practising it.

"Abu Bakr had also to organize zakat. This is a big task. It calls for an excellent type of obedience. Now whatever be the directions into which your personal inclinations run, you will have to carry out my orders. If you are agreeable to do so, I shall willy nilly take up this burden....."

On another occasion he warned "Remember, a people who have no leader are dead."

Again he said :

> "You should stand by the original pact so that you may not fall into the error of hypocricy."

And yet again he said :

> "I have told you many times and shown you from the Holy Quran that it is not for men to raise a Khalifa. It is God's own domain. Who made Adam Khalifa?".
>
> "If anyone has any objection against me and even if the critic were an angel, I would tell him to bow before the Khilafat of Adam; it will be better for him, but if he chose to be Iblis by turning away with arrogance, then he should remember the fate Iblis fared by defying Adam".

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On another occasion the aged Khalifa admonished :

"I swear to God that God alone made me Khalifa. If anyone said that the Anjuman (organization) made me Khalifa, he lies. I do not regard any Anjuman capable of making any one Khalifa. No Anjuman made me Khalifa nor I could care a bit for its making me one and care still less if it chose to turn away."

He again stressed the point that only God installs Khalifa :

"Listen ! my belief about Siddiq-i-Akbar is that Saqifa

bani Saida did not make him the Khalifa, nor when people tendered allegiance to him on the pulpit nor even consensus made him the Khalifa, nay, only God appointed him. God has spoken about Khilafat in the Quran in four places and all the four times He has attributed it to Himself. Therefore when I became Khalifa, God had made me and it was so through His grace."

"In the work of Hazrat Sahib there is a point of insight. I propose to expound it to you. The appointment of Khalifa was left to God; at the same time he told the fourteen persons that they were Khalifa-tul Masih as a body, their decision being final and binding even before the law. Next He compacted these fourteen together for allegiance commitment at the hand of one man commanding them to acknowledge him as their Khalifa and thus He united you. Next not only the fourteen but the entire community reached consensus on my Khilafat. Now the one who violates this consensus runs the risk of rebelling against God.

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I have carefully read the Al-Vasiyat. Truly fourteen members have been declared decisive. Now look these very God-fearing persons whom the Hazrat Sahib chose for his Khilafat, by their good faith and consensus, elected one as their Khalifa and chief (Amir) and, besides themselves, they persuaded thousands of others to board the boat they had boarded. Will then God sink the entire community?"

Proceeding the Khalifa-tul Masih I said:

"Why did I address this to you? Because there are some weak-minded among you who slip again and again. I don't think they know more than I do.

About the office that the Almighty has assigned to me, I can swear by the name of God with great force, that I cannot take off this mantle now. If the whole world and you too took to the field against me I would not and could not care less. This is the promise and observation of the Appointee of God that He will never let down this community. The

marvels of His power are wonderful and His vision so vast.

You should honor the commitments under the pact and then see how great would be your success." (Badr, Qadian, 21 Oct., 1909).

Again he warned :

"God, the Supreme, appointed His Khalifa whom He pleased and bent down your necks before him. After this Divine decision you would be only making a big blunder in finding faults with me. I have told you many times and pointed out to you in the Holy Quran that it is not a human act but an act of God, the Excellent, to raise a Khalifa. He said :

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انی جاعل فی الارض خلیفه

"I have decided to raise a Khalifa (vicegerent) in the earth". The angels raised a point on this vicegerence of Adam— he would create agitation in the land and shed blood. What did they gain by their criticism? You can see in the Holy Quran that they had to offer prostration for Adam. If any one finds fault with me and were he an angel I will tell him that it would be better for him to prostrate himself before the Khilafat (vicegerence) of (this) Adam. But should he choose to become Iblis through defiance and arrogance then he would do well to remember how Iblis fared on account of his antagonism to Adam. I repeat it that even one were to find fault with me as an angel his wholesome nature would direct him to offer prostration for Adam.

If he is the Iblis then he would defect from this court. The next Khalifa was David.

یا داؤد انا جعلنك خلیفه

(O David, We appointed thee Khalifa)

God raised David as Khalifa (vicegerent). His opponents worked up a big agitation against him. The anarchists assaulted his fort and landed inside it. But who could ever reap a wholesome harvest after mounting opposition to the Divinely appointed Khalifa?

Next Allah, the Magnificent, raised Abu Bakr and Omar (Allah be pleased with them) as Khalifas. Don't you see millions of people invoke Divine blessings on Abu Bakr and Omar (Allah be pleased with them). I swear by God that God has made me Khalifa too". (Badr, Qadian, July 4, 1912).

On another occasion the Khalifa-tul Masih I said :

"If somebody appointed me Khalifa that somebody is God and He appointed me as He saw fit. No person can depose the Khalifa raised by God. Should it please the Excellent Lord to remove me, he would cause my death. You had better leave this matter to God. You have no power to dislodge me.

Whoso claimed that he made me Khalifa is a liar".

(Al-Hakm, Qadian, 21 Jan. 191?.)

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His last will

On March 4, 1914, Khalifa-tul Masih I made his will which said :

"My successor should be a pious, popular, practising and knowledgeable person. He should be considerate to the old and new friends of the Hazrat. I wished everybody well, so should he. Teaching of the Quran and Hadith must continue".

A grand Prophecy—a great sign

In the course of his assurance that after he is gone God the Sublime will instal a Khalifa of His own choice as was His tradition, the Promised Messiah, in obvious reference to the person answering his prediction about a gifted son in his green poster (sabz ishtihar) observed "God has informed me that He will appoint upon firm footing a man from among my progeny for the community and especially favour him with His nearness and revelation and that through him truth will flourish and many will accept it." (Al-Wasiyat)

The green poster reference runs thus.

"The Compassionate, the Noble, the Mighty, the High Lord God Who has power over everything Whose station is exalted and Whose Name is honoured, addressing me by means of His speech

said, "I grant thee a Sign of Mercy, like the one thou hast begged of me.

"Now then I have heard thy supplications and conferred on thy petitions through My compassion, a place in the seat of acceptance, and have made thy journey (to Hoshiarpur and Ludhiana) blissful for thee. Now then thou art given the Sign of power and mercy and closeness: thou art granted the Sign of grace and beneficence and handed the key to victory and truimph. O victorious, peace be on thee.

"God said this so that those who seek life be freed from the paws of death and those who lie buried in graves may find their way out, so that the honour of the Islamic Faith and the glory of the Word of Allah may become manifest to the people and so that the truth may come with all its blessings and falsehood may flee with all its curses and so that men may understand that I am Almighty with power to do what I will; and so that they may believe that I am with thee and so that those who do not believe in the person of God and disbelieve and reject the religion of God and the Book of God and the Holy Prophet of God Muhammad the Chosen, may confront a clear sign and so that the path of the wrong-doers may become obvious. Now then have the good tidings that thou shalt be given a dignified and pure boy. Thou shalt receive a holy son. That son, that child will be of thy seed, of thy progeny and thy generation.

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"A handsome pure boy is coming. He is thy guest, His name is Imuanuel and also Bashir. He has been gifted with Holy Spirit and he is free from impurity. He is the light of Allah. Blessed is the one coming from heaven.

"With him is Grace that will come as he comes. He will enjoy glory, grandeur and wealth. He will come to the world to purify many of their ills through his messianic breath and spirit of righteousness. He is the Word of Allah, for, the mercy and jealousy of God has sent him by the Article of Glory. He will be ex-

ceedingly intelligent and of keen perception and tender of heart and will make four of three (its meaning is not clear). It is a Monday, the auspicious Monday: heart-warming son, honoured, lucky, manifestor of the Prime and of the Final, Manifestor of the Truth and of the Victory, as if Allah had come down the Heaven Himself—whose decent will be full of felicity and means of the manifestation of the Supreme Majesty of Allah, Light is on its way, light that God anointed with the perfume of His pleasure.

"We will infuse in him Our Own Spirit and the Divine shadow will be his umbrella. He will be the means of the emancipation of slaves and shall be known to the ends of the earth and nations shall receive blessings through him. Then he will be lifted towards heaven to the high point of his soul and this is a matter that has been already decreed."

On the death of the Khalifa-tul-Masih I the overwhelming majority of the community in open vote stood up for Hazrat Sahibzada Haji Mirza Bashir-ud-Din Mahmud Ahmad, as the second successor (Khalifa) and Imam of the Ahmadiyya Community, to the chagrin of a coterie of drop-outs who exerted their influence to eliminate the time-honored Khilafat institution and to leave the leadership of the Community to the whims and caprices of a body of clerics.

The Amir-ul-mominin Khalifa-tul Masih II implemented to the fullest extent the assignments of the Khalifa, as vice-agent of the Holy Prophet, all the functions of the apostolic office enumerated in the Holy Quran.

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He produced a voluminous commentary of the Holy Book; it embodies all the best elements of wisdom and insight that the early expounders of Islam left as their contribution together with the fresh gems of wisdom gained through the Promised Messiah. He founded schools and colleges to train the younger generation into the disciplines of Islam. He built a chain of mosques all over the world. He founded missions of Islam in

all the continents. In short, he reached out to the world through literature and personal contact, inspiring millions to lead an organized life of piety and self-sacrifice and gave the world a united body of public servants devoted to the cause of peace, fellow-feeling, cooperation in virtuous activity and left behind a stable and stablizing society of zealous God-fearing workers in the cause of Allah and His Prophet and an organization which has stood the test of time and laughed in the face of persistent malicious, determined. violent calumny. In order to keep alive the spirit of cooperation and consultation he built up a regular consultative machinery representing all sectors of the community to tender their sound suggestions and honest views to him in the Islamic expansion and national consolidation activity and to elect a successor, at the passing away of the incumbent Imam so that there is neither disruption in the ranks of Islam nor interruption in the mission of the Movement.

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Electoral College

In consultation with the representative conference held at Rabwah in March 1957, the Khalifa-tul-Masih II founded an Electoral College to choose a Khalifa to fill a vacancy following the death of an incumbent. The membership of the college as laid down comprised (1) Nazars of the Sadr Anjuman Ahmadiyya, (2) members of the Sadr Anjuman Ahmadiyya, (3) three members of the Promised Messiah's family (Sahibzada Mirza Bashir Ahmad, Sahibzada Mirza Sharif Ahmad and Nawabzada Mian Muhammad Abdullah Khan,). (4) Regional Amirs of West Pakistan, (5) Amir of East Pakistan Ahmadiyya Communities, (6) Amir of the Karachi Ahmadiyya community, (7)Amirs of District Ahmadiyya communities, (8) ex-Amirs of district communites who had held the office for two terms, (9) Amir of the Qadian Ahmadiyya Community, (10) members of the Sadr Anjuman Ahmadiyya, Qadian, (11) all the living companions of the Promised Messiah, a companion being one who had seen and heard the Promised Messiah personally and was at least 12 years old at the death of the Promised Messiah, (12) the eldest son of the earliest companions of the Promised

Messiah provided that he owes allegiance to the reigning Khalifa, the earliest companions being those who find mention in the pre-1901 publications of the Promised Messiah, (13) the missionaries of the Movement who have served abroad for at least one year and were not relieved of duty under censure and (14) missionaries who worked as district missionaries for at least one year and were not relieved of office under censure.

Only those who are present in response to summons to be issued by the Secretary of the Consultative Conference and Chief Secretary of the Sadr Anjuman Ahmadiyya Rabwah shall vote and the non-attendence of absentees will have no force.

The new Khalifa shall be elected within 24 hours; in emergencies the time-limit could be extended to 3 days.

During the interval the Sadr Anjuman shall look after the affairs of the community.

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The late Khalifa-tul-Masih II like all his predecessors-in-office firmly believed that he had been granted his assignment by God Himself. "I have never wanted anybody to back me up for the office of Khalifa, nor I ever begged of God the Sublime to appoint me Khalifa".

Immediately after his death on October 8, 1965, the Electoral College representing all elements of the Community named Sahibzada Hazrat Hafiz Mirza Nasir Ahmad Khalifa-tul-Masih III. He holds firmly that the voice of the people echoed the vote of God in his favor. In a revelation to him God addressing him said : يا داؤد انا جعلنک خليفة

"O David ! it is We who appointed thee Khalifa".

The strength of the Islamic commonwealth lies in unity and unity cannot be evolved except through allegiance to a common leader, for, Allah's hand shields the collective body bound together in obedience to one Imam يد الله على الجماعة . Muslims made tremendous progress in a short span of time when the Khalifa of Islam headed the nation but when the institution was toppled through

intrigue, insurrection and insurgence, the community lost its cohesion and its congregational character : it was no longer a Jamaat, a uniform body, under one leadership and was cut up in camps. After the assasination of Amir-al-Mominin Osman, the glory of Islam, as a unifying force, wanned abruptly.

The revival of Khilafat in our times after some 1300 years heralds the dawn of the new era of unity, brotherhood, fellow-feeling and cooperation in conslidating the means, resources and sinews of the community to dispel the gloom that has fallen thick on the world of Islam, robbing it of the great qualities of self-denial and self-sacrifice and of the courage of faith.

According to the Promised Messiah, man has been endowed with the moral excellencies that incline him to Divine image but through neglect, greed and ignorance, these inherent qualities are stunted and turned into perverse channels ; God the Great, appoints a Khalifa, as His deputy to mirror the Divine features, in an exemplary manner, in order to awaken in men the latent urge to cultivate His attributes, according to their respective capacities. This process of renewal goes on as a standing practice determinable by His wisdom and in His discretion.

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BOOKS ON ISLAM
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1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.**
3. **Invitation to Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.**
4. **What is Ahmadiyyat *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.**
5. **New World Order of Islam *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.**
6. **The Christian Doctrine of Atonement *by* Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)**
7. **Islam in Africa *by* Mirza Mubarak Ahmad**
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